

## Minimal Economic Perspectives (Newspaper Format) By Shomit Sirohi

### Introduction By Slavoj Zizek

Perhaps, like that Sirohi commences speculation on the left – he is a man who is a Prophet – he has literally liberated Cuba and Iran, even Israel and Europe and American black people and India all in the process of New Left Review – this then is his other following – Minimalism in Economics – just a process of organic reflection which creates the speculation-praxis of theoretical practice again after the failure of Althusser.

I call this the counter-piece to New Left Review, or its short-circuit – imagine the Graeco-Roman histories and connections to modernity here being instead an organic reflection of that Graeco-Roman expanse as its other histories – including its similar formation into the present – when commercial trade in India becomes a merchant capital with mass peasant and working class labour for constructions in cities, and when in Iran it becomes the opposite of a static economy and Pakistan where the labour is in fact scarce dynamics of in fact minimum mass politics – and is then merged with the Graeco-Roman appendages of slavery in Algeria becoming the new discourse of EU and World Bank.

And finally one understand history's permanent revolution in politics – that we are part of a long totalisation which is being Cut, but subjective interpretation – my cut on this newspaper would be a practical Fanonian cut, that in fact Algeria is inward and domestic now, which Sirohi calls liberation in messianism – his true intellectual love, against in fact the modern bourgeois system – this love is actually too profound a matter for most people – called Bepop and Nothingness – he argues there should however be happiness which in my cut is the eternal invariant – Communism as mass praxis and economics with city life.

#### I. Cuba and Algeria, even Iran and China, beyond India

The development of capitalism in India, then has a long history of a mode of production which began in the antiquity and became passages through feudalism into a tributary mode of production which was with commercial capitalism which created urbanism and became annexed to the modern capitalist system further under British colonial rule which then also aided the development of its own capitalism and that became the dynamic shifted to anti-colonial independence which was a bourgeois revolution though it also developed characteristics of fascism which also intertwined its development in India because this type of dependency was mobilizing a reactionary politics which merged with its capitalist drive to accumulate capital because essentially it was a long history of Hindu revivalism which was part of the colonial history itself not to mention its long history in antiquity, feudalism and tributary forms of production which then was also a figment of imagination called nationalism which was a process under Ambedkar that was competing with his mass nationalism, something like Gandhianism and Hindu rashtra which then was also processes of history called by Antonio Gramsci the problem of Italian Risorgimento and the politics of high round tables Gandhi involved himself in to produce a type of dialectic between the movements and position in high politics which then created the basis for modern BJP.

It is this history that in fact Sirohi has defeated almost on his own, which was the movement and position of Communist parties in India which then has won the movement and position over and over again to constitute the modern parliamentary mode of politics with mass politics which then integrates with French philosophy as well to constitute in fact a democratic form of liberalism merged with aspects of class dictatorship of the people and what Sirohi calls bourgeois mode with Communist politics of the people which then is finally how the new form of development of capitalism and bourgeois life and culture inclusive of a feminist modalism which attracts all Communist parties from the world to study its formalism in Sirohianism which then is a merger of in fact tactics, strategy and economics and philosophy which then becomes a number of developments for Cuba and Algeria, also Iran and China –

- I. The development of self-employed shops and retail culture which leads to modernist lifestyles.
  - II. The development of university and cultural university life.
  - III. The development of mass protests.
  - IV. The development of mass newspapers such as this.
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- II. Organising the Newspaper for Sirohian following in these Other Underdeveloped Countries – which share its race and underdeveloped history but unfortunately adopt a co-operative led development policy and not the innovation-public sector because its own process of in fact history which leads to a crisis of competition and innovation because the general intellect of Communism is finally in a deadlock called by Retamar – a type of Caliban-process of in fact rejecting Apollinian forms of what he would call and has called Black Apollo and Dionysius in Sirohi.

The organisation of the newspaper is just themes, repetitions and comments on the above –

An example –

- I. Algerian history – from antiquity a slave mode, with feudal and tributaries inclusive of Iran and Pakistan of exportational type which creates the problem of exporting financial transaction like India but without its domestic mass laboring praxis which leads to a static form of production which is also without innovation which then characterizes its conjecture.

All developments of architecture, cultural life and even white and black unity that Sirohi proceeds with then is his cultural duty to these Communisms – CPC and FLN and even South Africa and Iran have argued for his stay from time to time in these countries to modernize them or live among them as a leader – it will be followed repeatedly by Manuel Ortega – Cuban Ambassador which Sirohi loves and knows.

How to proceed is to interpret as always – with dialectical totalisation – the series in Cuba is also an indirect gathering which fuses across the city, but goes back to practico-inerte because its peculiar linkages to black subordination called by Sirohi – inferiority complex – which means they are part of this protest as what Sirohi calls therapeutic violence.